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[For the Monitor.]

HUMAN DEPRAVITY.

Nam vitiis nemo sine nascitur: Optimus ille est,
Qui minimis urgetur.

HOR.

THE above is a wonderful passage. When we ponder its import, the age in which it was written, and the character of its author, we must acknowledge its importance. It asserts that all men are natively vicious; and that the difference between one man and another is not that one is vicious and another without vice, but that some men have few, and others many vices. It may be thus translated—the original however has much more strength and emphasis:

Men without vices are not born;
And he alone is best
Who lives with fewest inly worn,
Or outwardly express'd.

This was without doubt the real sentiment of Horace; not that he had any humility on account of it, or hostility to its nature: but he was a man of observation, of great ethical aptness, and practically acquainted with human nature as to its principles and its profligacies. Whence we remark,

1. That the fact of universal human depravity is discernible by the light of nature, and that all men believe

it in the general—i. e. when they can do it without disturbance to their own pride, or when self is for a moment forgotten.

Allow me, Mr. Editor, to illustrate this sentiment with an anecdote—a fact. A young man of great parts and promise, with whom I am well acquainted, and who is now eminently one of the excellent of the earth, (his eye will never see this article, I suppose,) after graduating with honour at one of our colleges, returned to his native village, and commenced the study of the law with his own brother, a very respectable civilian, of high standing in his profession, and valued as a gentleman by a large and polite circle of acquaintance. Soon, however, the mind of the youth was impressed with the realities of eternity, under the preaching of a passing minister of Christ, whose discourse produced such an effect as utterly to disqualify him for the arid pursuits of a law student. His brother was displeased, and used every measure to dissuade him. It was vain. He is now a useful minister of Jesus. Once on a visit to his paternal mansion and native home, after pungently preaching on the subject of the wickedness of man, and applying it disagreeably close to the consciences of his hearers, his brother, who had heard the sermon, remonstrated with him on the severity, and extravagance, and uncharitableness of his positions. “Ah! brother,” replied the preacher, “you saw yourself and were offended with the mirror because it reflected you so truly; if self were not in the way, I know you would acknowledge and maintain it, with respect to *all other men*, that they are depraved beings. You may deny it now, and verily think yourself sincere in disbelieving it; but you act on my principle, and I well recollect, when I entered your office you inculcated this very doctrine, and impressed it upon my youthful mind. You told me never to trust any body; and that I could not be safe in dealing with men, especially with strangers, unless I went upon the assumption that every man was ‘an unprincipled rascal,’ until by long acquaintance and decisive evidence I had proved the contrary.” His brother recollected the conversation, and closed the argument. So true is

it that we often sentence ourselves in the judgment we pass upon others. Horace makes the same reflection in the same Satire (iii. Book 1.) from which our motto is taken; and what is quite remarkable, it is the very next preceding line.

—————Eheu

Quam temerè in nosmet legem sancimus iniquam!

rendered thus,

Alas! how rashly mortals vain
In others doom themselves to pain!
Enact a law whose proper force
Entails upon themselves a curse.

Few censors of the faults of other men have so fully exemplified their own doctrine, as did the learned, ingenious, accomplished, and abominably wicked heathen, Quintus Horatius Flaccus.

2. Our second remark from the motto is—the need of revelation as great and universal. The light of nature can ascertain the malady, but can neither account for it, nor tell exactly how God regards it, nor what is its just desert, nor whether it can be cured. Horace knew nothing about the antidote, and he was not duly convinced of the bane. He knew nothing of a Saviour, or of the possibility of redemption.

'Tis revelation satisfies all doubts,
Explains all mysteries, except her own;
And so illuminates the path of life,
That fools discover it and stray no more.

COWPER.

Men are all sinful “from the womb;” and they desperately need two things, viz. pardon and purification, or deliverance from the condemning efficacy and the internal domination of sin. These are inseparable, though distinct. They both belong to those only who “obey the gospel.” The grand instrument of purification is “the truth as it is in Jesus.” Other inventions there are many, but they are altogether fallacious. The old expedient of trying to hide it, will not do. It never suc-

ceeds. We must know our sinfulness, we must contritely acknowledge it, and humbly beg for mercy—or, sin will have in our polluted bosoms an eternal murderous throne. We have no interest in veiling the truth—none in mistaking it, none in ignorance of it!

DISCIPULUS.

ESSAY.....NO. V.

FAMILY PRAYER.

AND the Lord appeared unto Abram and said, unto thy seed will I give this land; and there builded he an altar unto the Lord who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent,—and there he builded an altar unto the Lord and called upon the name of the Lord.

THE primary business of labourers in the gospel vineyard, is to exhibit truths for men to believe, and inculcate duties for men to perform. Some duties more immediately respect God, others our fellow men. Some relate to the affections of the heart entirely, others relate to the conduct as exhibiting the state of the heart. Some duties are personal, others are social. Some of them are so broad in their basis and so extended in their consequences, as to combine a reference to God and man,—to the heart and the life, to personal and social concerns. Of this kind is FAMILY WORSHIP. The incidents in Abram's history placed at the head of this essay acquaint us with patriarchal feelings and conduct respecting this duty. The father of the faithful erected altars for family worship wherever he dwelt. The Scriptures assure us that special favours were conferred on Abraham on account of family religion. When God was about to destroy Sodom and Gomorrah for their wickedness, he made his friend the patriarch acquainted with it. The reason assigned for his doing so deserves attention. And the Lord said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the

nations of the earth shall be blessed in him? for I know him, that he will command his children and household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham, that which he hath spoken of him."

Believing Gentiles are pronounced the spiritual children of Abraham. As such they and their families are entitled to the blessings and privileges which belong to Abraham's seed—and they are under solemn obligations to perform the duties of family religion which that patriarch performed. Hence it is their duty as heads of families, to put upon their children the seal of the righteousness of faith, to command their children and their household after them, that they may keep the way of the Lord; and to maintain the family altar for religious worship. And as all parents are under infinite obligations to be pious, and followers of them, who through faith and patience have inherited the promises, the inference is direct and plain from the example of Abraham, that every family ought to maintain a domestic altar for religious worship.

In this Essay, (belonging to the series on Prayer,) we propose, 1st, To explain the duty of family worship, and 2d Enforce its perforce its performance.

FIRST. Some explanation of the duty of family worship claims our attention. It embraces calling the family together to hear religious truths, to address the Father of mercies, and to render him a tribute and praise.

Before the days of Moses, no written revelation was possessed. But doubtless the pious Patriarchs when surrounding the family altar with their households, were accustomed to acquaint them with those manifestations of his character and will, which God had then made to his covenant people. A similar course is now suitable. Reading a portion of the lively oracles of God, is an interesting and useful part of family worship. Efforts should be made that all the members of the family give attention and seek to understand and apply the truths which are read. Should the chief ruler of this nation visit our dwellings with important communications to each member of the family, how unsuitable it

would be that one should be absent, another at work, a third at play, a fourth inattentive, and all indifferent to his messages. But how much more unbecoming thus to treat the Ruler of the Universe, when he condescends to visit our dwellings, and by his inspired word addresses truths of eternal importance to each individual pertaining to the family. We ought never to suffer unnecessary business, domestic cares, indolence, or wandering thoughts to divert our attention from the momentous truths of God's word addressed to us around the family altar.

It tends to promote the edification of families, sometimes to have explanatory and practical remarks, either read or extemporaneously made, in connexion with the Scriptures. Heads of families are constituted the teachers of their households, and they ought daily to instruct and encourage them to worship God in spirit and in truth.

Addresses to the Father of mercies is the leading object in family worship. In these it is suitable that we realize the relations which subsist between God and ourselves. While we adore him as the Infinite Fountain of every perfection, we should feel our obligations to love him supremely. While we acknowledge him our Creator, Preserver, and constant Benefactor, we should trace all our family mercies to his hand, and around the domestic altar render him our united thanks. There too, it is highly important that we sincerely and penitently confess family sins. In many things we offend, in all we come short of that perfect conformity to the moral image and holy requirements of God which is our duty. Job has left us a pious example of parental solicitude about family sins. When his children had been only feasting together from under his eye, "he sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all. For Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually."

As families continually need the protection, guidance, and blessing of Jehovah, it is particularly necessary that

they pour out petitions for pardoning mercy, and supplications for all needful supplies, both in temporal and spiritual concerns. Great pains should be taken by heads of families that their households be instructed and urged to engage in family prayer, with those feelings and that deportment which are necessary to a right discharge of this particular duty.

To indulge them in sleep or levity, when they might and should be awake and devout, is sinful in parents and ruinous to their children. And aggravated guilt is accumulated by members of religious families, if, with godly examples and faithful instructions on the part of heads of households, they are inattentive and undevout in the devotions of morning and evening. These are the times in which it seems peculiarly suitable that the domestic altar should be surrounded. And some of the affections suited to the duty have been enumerated. As gratitude and thankfulness are among them, it doubtless will contribute to enliven devotional feelings, often to have singing in family worship, where a knowledge of music is possessed and the circumstances of the family are favourable.

We shall proceed,

SECONDLY, To enforce the performance of the duty of family worship. For this purpose a variety of considerations present themselves. The limits of this essay will admit of only a small selection from them.

Family worship is a reasonable duty. God implanted in our natures social affections. It is he who has granted us family endearments. What can be more reasonable than that the heads of families should recognize their dependence on God for every blessing. When his watchful providence has protected them from the pestilence which walketh in darkness, and awaked them as a family to rejoice in the Divine goodness, what base ingratitude must it be not unitedly to acknowledge his guardian care. Since it is God alone who can protect us and ours amidst the dangers of each day, since he alone can supply our necessities, what stupidity not to implore a daily blessing at his hands. This duty is so plainly consonant to reason, that we find a propensity to it even

in idolaters. Laban had his household gods, which Rachel stole from her father. Micah had his family altar for idolatrous worship. In pagan lands, at the present day, most families have their idols, to which they render the professed devotions of the family. Though idolatry is every where criminal, because it springs from human depravity; yet the practices of Pagans reprove those in christianized lands who have no family worship.

Again, the worship of God in the family is highly conducive to their best interests. Were there no life but the present, whatever tended to promote domestic happiness and improve the moral condition of society, would be highly beneficial. And is there any thing which has a greater tendency to promote these objects, than family religion? When their minds are daily refreshed with the conviction that they are in the immediate presence of God, that they are entirely dependent on him and accountable to him—and that he delights in those who in every station and relation of life, love and serve him, will not these considerations tend to benefit all the social relations; to unite in learning truth and duty, in acknowledging the same obligations and mercies; in the confession of common sins, and in imploring common mercies, seems to identify the interests and tends to assimilate the feelings of families. The precepts of God's word read in the family render each member acquainted with his particular duties and the motives there presented to view are the most powerful ones which can be used to enforce their performance. In proportion as these are understood, and affectionately enforced, we may hope God's blessing will render them influential. Those who are the best members of families, make the best members of society and of community at large. The more faithfully households are trained to habits of industry, morality and piety, from the motives of the Bible, the more reason we have to conclude they will be respectable, useful, and happy in this life.

But we must not forget that these households are all probationers for eternity. This consideration adds an incalculable importance to family worship. All the ex-

amples and instructions of heads of families, have a moral influence, either favourable or unfavourable on those over whom they are placed. If parents pay no regard to the word and worship of God before their children, how can they expect their influence will do otherwise than to render all under their control unmindful of the great truths and duties of religion? What parental reader can bear the thought of having his influence over those whom he has been instrumental of bringing into existence, and who are very dear to him, tend to harden them in sin, and render them more and more the objects of the Divine displeasure? And such is the moral influence of every irreligious neglecter of family worship. On the other hand, those parents whose examples and instructions are full of reverence for God, for his word, his worship, and his service, are directly and indirectly, exerting an important and salutary influence over their households. And since the effectual fervent prayers of the righteous avail much, their daily devout prayers with and for their families, will not be in vain. They have reason to hope that God will pour his Spirit on their seed and his blessing on their offspring. What indescribable raptures will those feel, who are through grace enabled to present their families before the throne of glory with this language, "Behold us and the children which thou hast given us." What is all this world can bestow in comparison with such felicity. Besides, not only their children, but their latest posterity may feel their pious influence. Even nations may be blessed in consequence of their family worship. Their children and children's children may be a godly seed. Many from among their descendants may rise up to be lights to the church and eminent blessings to the world, who, if their ancestors had been different moral characters, might have been nuisances, and curses to their race. It is abundantly manifest that family worship tends to prepare households for usefulness and comfort in life, for a peaceful death, for a judgment day, and a happy immortality.

Where is the pious parent who regrets the erection of a domestic altar? Where are heads of families so des-

titute of every tender sensibility that they can refuse or neglect a practice so conducive to their own and their children's immortal welfare?

Once more, we must remind our readers that many passages of God's word plainly inculcate the duty of worshipping God in the domestic circle. If there are no particular precepts on this subject, there are general ones which clearly embrace it. "In all thy ways acknowledge God," as plainly inculcates family religion as any particular precept could do. The examples of the pious in every age show that it is an important part of personal religion to manifest it in the family. Besides, common sense, in every age, will confirm the decision, that the neglect of family worship is a blot in the religious character of any who consider themselves Christians. The authority of God, the examples of the pious, and the inconsistency of pretensions to religion, where there is an habitual and allowed neglect of family worship are affecting considerations to stimulate us in daily and devoutly surrounding the domestic altar.

Finally, the awful denunciations of inspiration against the irreligious, ought to awaken every head of family to this important duty. By the prophet Jeremiah, in the form of an imprecation, God has threatened to pour his fury on the heathens that know him not, and on the families that call not on his name. Jehovah proclaimed himself from the top of Sinai "a jealous God, visiting the iniquities of the fathers upon their children unto the third and fourth generation of them that hate him."

How awfully infatuated must he be, who dares to provoke the fury of a jealous God, against his own family? This one denunciation is sufficient to make every irreligious family tremble, did they but realize their awful exposure to the Divine vengeance. This is enough to awaken every pious heart to plead with God, that instead of pouring his fury on prayerless families, he would be graciously pleased to pour upon them a spirit of grace and supplication, that they may be changed into Bethels.

Here let us be reminded that our subject is not a matter of mere speculation. It is of practical and everlasting

importance. And are there not many families around us who from week to week, and from year to year, never surround a domestic altar ! What pious heart can forbear lamenting it ! Let us expostulate a moment with such families. Can you expect the blessing of God, while you refuse to seek it ? Can he be pleased with your refusal to acknowledge his goodness, confess your sins, and implore his mercy in your family capacity ? What if you enjoy temporal prosperity ? Have you not reason to fear that God is granting you *your portion in this life* ? And what if he should say of you as of Ephraim, "joined to idols, let them alone." Can you gain by the neglect of family worship what will counterbalance the evil consequences of neglecting it ? You are perhaps making many excuses for your neglect. Had we time, some of them might be introduced, and exposed. But a shorter course will suffice. Have you who are heads of families, any excuse for neglecting family worship, which you dare to carry and plead at the bar of God ? It is impious and ruinous to quiet your consciences with any excuse which will not answer you there. Presently all your opportunities of family prayer will be past, and your moral influence on others, forever sealed. And why may we not hope that some readers who are heads of families in view of the authority of God, the advantages of performing this duty, and the evils of neglecting it, will resolve in the strength of the Lord no longer to delay it. We must admit the distressing consideration, that where the truth does not have an effect to reform you, it will awfully aggravate your condemnation.

Is it whispered, some professors of religion never pray in their families ? And is there not a scandal thus brought on the cause by such neglect ? What if your abilities are small and your diffidence great, cannot you find some words to express in presence of your families, your thanks to God for family mercies, and your desires for his blessing ? Could not you spread their necessities before an earthly benefactor, if they were perishing with famine, and return him thanks for supplying them ? And were your feelings right, would you not be able and disposed to engage in family worship ? At least, you

could read prayers, till you acquired ability and confidence to pray without. You ought to feel that you are clogs to the church, while you neglect family worship. We rejoice in the confidence that there are many praying families. We rejoice in their moral influence. We entreat them to be more devout and more spiritual in their worship, and then its salutary influence on their families would be more apparent and more abundant. May almighty grace multiply praying families and praying souls every where.

INFLUENCE OF THE CHRISTIAN MINISTRY.

[Concluded.]

THE morality inculcated from the sacred desk is derived from the word of God, which, even by the concession of infidels, contains the most pure and perfect system that ever was promulgated. Its superiority is owing to its having urged higher motives to the practice of virtue than could have been conceived by uninspired and imperfect men. This morality appeals to the heart, and regulates all its affections, and proposes as its rewards, not the approbation of men, but that of our consciences and of God. No other system of morality ever made its followers better. To prove this assertion, we must again contrast Christian with Pagan nations, or compare the morality of the professors of the Gospel with that of those who reject it. The best test of principles is the practice of those who adopt them. If our limits would permit, we might here cite from the records of history, awful examples of vice as exhibited in the lives and conduct of the wisest and most celebrated of the heathen. We would barely remark, that by them every species of lust was carried to the greatest excess; revenge was a virtue, and self murder perfectly justifiable. Infidels of the present day stand upon no better ground as to morals, except so far as they may have adopted into their code some of the precepts of the Bible. And here they have been careful to select only

such as would tend to advance their interest or their reputation in the world. With them, instead of the command, "not to do evil that good may come," it is held that the end justifies the means, and instead of the forgiveness of injuries, or of those who have trespassed against them, a phantom which they call *honour*, leads them to seek the life of those who may have offended them; instead of loving their enemies, they hate them with a fiend-like hatred; instead of praying for them, they imprecate the direst curses on their heads. Such conduct, if generally followed, would render our world an Aceldama, and fill it with groans and tears. That it is not, is owing to the benign influence of Christian morals, disseminated and enforced through the preaching of the Gospel. No great reformation can be expected, till this becomes more general throughout this country. Were every village, parish, and district in the land to enjoy the preaching of the Gospel, it is believed that a surprising change in this respect would soon take place. Instances of intemperance, of gambling, of profanity, and of breaches of the Sabbath, would diminish, and the practice of those virtues which add to human happiness would greatly increase. To accomplish so desirable an object, every friend to virtue, and every follower of the Redeemer, should make one grand effort.

All other objects, however, become of minor importance, when compared with the religious effects which the preaching of the Gospel is designed to produce. By the express appointment of the divine Author of our holy Religion, it is one of the most important means for the salvation of sinners. He promised, while on earth, to be with his ministering servants to the end of the world, and this gracious promise he has continued gloriously to fulfil, in every succeeding age, down to the present. The descent of the Holy Spirit has not been confined to the day of Pentecost, and an immense number of others besides those to whom Peter preached, have been pricked in their hearts, and led to inquire, what they should do. Not one, but thousands of displays of mercy and of grace have attended the faithful

preaching of the Gospel, and most, if not all those, who now live by faith and rejoice in hope, ascribe it all to the blessing of God upon the exposition of divine truth. Never do mortals become more assimilated to the inhabitants of the heavenly world, than when, laying aside their earthly cares and concerns, they assemble and bow around the publick altar, and listen to the message of the Most High, by the mouth of his ministering servants. Here we are directed in the way to Heaven, and here we find consolation for all our sorrows; death and the grave are deprived of all their terrors, by having unfolded to our view the resplendent glories of the heavenly world. Upon this part of our subject it is unnecessary to enlarge, as it is only the believing few who feel and realize its importance. Though the Gospel is now slighted and rejected by the majority, even in christian nations, and has never been heard of by many millions of the human race; yet the pious soul may rejoice in anticipation of that day, when in obedience to the divine command, the Gospel shall be preached to every creature.

[For the Monitor.]

THE SLAVE.

THERE is a slavery in New England, which is not less real in its nature, or dreadful in its consequences, than that, to which the subjects of West Indian oppression are subjected. The story, which I am about to relate, is that of many unhappy captives among us, who, for a temporary gratification, are willing to sell themselves to a bondage, from which it is almost impossible to be freed.

Elverton was a member of one of those numerous happy families, which have distinguished New England, as the abode of peaceful and virtuous enjoyment. His parents had fixed upon him and his sister all their affections and hopes, and their great object in the world,

next to preparing themselves for another, was the intellectual and moral advancement of their children. Their exertions appeared to be crowned with success. The son, especially, soon began to evince superiority in the powers of his mind, and in the amiable qualities of his heart. The pious education, which he was receiving, seemed to be firmly fixing in his mind those principles, which his parents hoped would constitute a sure defence against the temptations to which youth is exposed. There is, however, but one such safeguard, and that is the Spirit of God. The necessity of this was not sufficiently felt by the parents of Elverton; and they exposed him to the dangerous influence of a college life, relying on the protection of moral principles, which they supposed had been established too firmly to be shaken.

At first he was astonished and even shocked at the prevalence of an utter disregard of those religious and moral restraints, which he had been taught to respect. He shuddered to hear God's name profaned,—to see his sabbaths broken,—his ordinances ridiculed. He trembled when he discovered that many, who held forth fair and promising appearances to their friends, were abandoned to every vice in their hours of midnight revelry, and his heart sunk in sadness at the thought, that he too might one day be addicted to the cup and to its attendant immoralities. By degrees, however, he lost his sensibility; he grew less displeased with the conversation of his new associates; he could smile at the wit, and pass over the blasphemy; and, in the convivial meetings of his new friends, he soon began to occupy a place. He still abhorred the guilt and consequences of intemperance, but he loved to see the wine sparkle in the cup;—he would not submit himself to its inebriating power; but he loved to feel its exhilarating and gladdening influence. His descent was soon begun, and its progress was rapid and easy. The middle of his second year found him an altered man; his regular habits broken, his health impaired, his reputation tottering, and his affections alienated from his home. The usual vacations were no longer anticipated with delight, for

his conscience was not yet silenced, and the associations connected with his home revived it in all its power. The yet happy inmates of the family loaded him with kindness and favors, but they were as coals of fire upon his head. The proofs of his father's indulgence stung him, for he knew he was not deserving of them. His sister's unwearied kindness was irksome, for it reminded him that he was preparing a cup of misery for her lips; and when his mother turned upon him her eye of solicitude and affection, it was agony to him, for he knew that he was daily becoming the viper which would sting her to the heart.

His father observed his growing indifference, his averted face and unhappy air, and suspecting that all was not right, made inquiries, which acquainted him with the precipice, on the brink of which his son was standing. After the first shock of surprise and sorrow had passed away, every exertion was made, which paternal authority, or maternal or sisterly affection could devise, to win back again the son and the brother to virtue. Elverton wept when they talked to him of prospects blighted, a sister broken hearted, and the grey hairs of parents brought with sorrow to the grave, and he promised reformation, with such apparent sincerity, that the mother and sister dried their tears, and once more smiled upon him as upon one that had been lost and was found. The deep expression of anxiety began to fade from the father's countenance, and hope if not joy once more became an inmate of the family.

But how little reliance can be placed in such a promise of reform. There seems to be some mysterious but irresistible infatuation, which hurries a man onward, after once tasting of the cup, to drink it to the dregs. Elverton made resolution after resolution, and stood, as he thought, firm in their strength, but when temptation came, they melted away, like snow before the sun. His parents and sister soon awoke to the agonizing conviction, that he was revolving in the outer circles of a whirlpool, which must soon engulf him forever.

A short time after this, however, he and a few of his associates were stopped a moment in their career, by a

shock, which came suddenly but irresistibly upon them. One of their companions was called to his death bed, in consequence of his habits; and after having, for several days, raved in delirium, or sunk in unconscious stupor, he revived, as is frequently the case, just before he died, and was allowed a few hours of renewed intellectual existence.

This returning health of mind was hailed by his parents, as indicative of the restoration of health of body. But he told them he knew that he had but a short time left him upon earth, and that he must make use of the little that remained, in endeavouring to warn others of the rock, towards which he was irresistibly driving. He sent for four or five of his associates, and Elverton was one of the number. The scene which they witnessed at his bed side made a most fearful impression. The young men would before have acknowledged, in words, the almost certain consequences of their vice, but here they saw them, in reality, embodied in such a form that their whole force could be appreciated. The emaciated cheek and hollow eye of their favorite companion,—his broken and sepulchral voice,—his dying bed and gloomy prospects for eternity;—a father pacing the room with compressed lip, contracted brow, and a countenance shewing that there was no trifling emotion within;—a mother turning away in the violence of her agony, from the son she loved;—a group of little ones around, in amazement and terror, though scarcely old enough to understand the cause. The dying man urged his former associates, for some time, with the greatest earnestness, to abandon the pleasures they had chosen, “for,” said he, “they will inevitably bring you where I am.” “But I know not,” continued he, “why I should distress you now; wretchedness will come upon you soon enough, and I have no hope that you will avert it, by leaving the paths you are pursuing. I have tried resolutions, and I know what they are, and firmly believe, that, were a miraculous power once more to raise me from this state, and to restore me again to life and hope, I should soon return to the cup, and to the miserable death bed to which it has brought me.” As he spoke this, his whole frame was

agitated by the violence of his emotion. His voice and his nerves were strong, but not with a natural energy; his eye glistened, but it seemed to be with no mortal expression. His companions could endure the sight no longer, they left his bedside, and he soon went down to the grave in sorrow.

For some time it really seemed that the voice of the dying man had not been raised in vain. Elverton was almost crazed by the shock it had given to his delicate sensibilities and the naturally warm feelings of his heart, and for a few weeks they all appeared to feel the impression, and to be strong in the promises of reformation. But their dying companion did indeed know too well the value of such resolutions. In about a month one returned to his vomit and his wallowing, another and another followed and began to drive more furiously than ever on the fatal road. In a short time Elverton alone remained, and he was but a wreck. The propensity had in his case been more nearly eradicated, but its roots had been so deep and strong, that the fruitful soil was torn up too, and his feelings and faculties seemed to have withered in the violence of the operation. "It is indeed," said his father, "a sad alternative that is offered my boy. I believe he is saved from being dashed upon the rock, but he is dropping to pieces on the sand."

He began, however, slowly to recover, and as his health and spirits returned, he did not yield himself to the temptations which they brought with them. His friends were slow to place confidence in these pleasing appearances, but after a year of successful probation had elapsed, and he had regularly received his degree at college, and had entered with favorable prospects upon the study of his profession, their hopes began again to revive. Elverton persevered in the relinquishment of his old companions and pleasures, and his mind was strengthening itself and his habits were becoming firm, and the father and mother, who were now beginning to decline in years, could not refrain from again leaning upon their son.

The life which Elverton was thus leading was a con-

stant and severe reproof to his former associates. In vain did they endeavor to silence the voice of conscience while they had before them such an example as his; and one evening as they were sitting together, indulging their common and habitual sin, they determined, in the malice of their hearts, to make an effort to bring back again to them their reformed companion. The plan was laid, and a time appointed for its execution. [To be concluded in our next.]

[For the Monitor.]

MR. EDITOR,

THE extract on "Geology," in the Monitor for February last, brought to recollection the following article in Rev. Doctor Harris's *Minor Encyclopedia*,

ON CORALS AND CORALLINES.

Myriads of the coralline tribes cover the bottom of the mighty deep, and from their mazy groves of most curious ramifications with infinitely fine expressions of skill and elegance of taste.

Far as the sun's influence can penetrate the ocean, there are great varieties of vegetables. Beyond the prospect opened by the lowest ebb, the rocks are clothed with these; and they often extend many hundred yards into the main, more or less, in proportion to the depth of the water. But within a few miles of the rocky shores, the region of vegetation ends; another scene of things seems to take place; and life is found pervading every substance. In those submarine fields, where all animating principles are awake in full energy, no productions merely vegetable can long find a place: they would soon be covered over with incrustations formed by the innumerable orders of living creatures which there spread their habitations.

Among all the varieties of substances dredged up from forty and fifty fathoms of water, no organized forms are discoverable, void of animation; but they are thoroughly replenished with productions of most elegant workmanship, which breathe life at every pore.

It can be no less astonishing than pleasant to survey the energies that are awake, working in the marvellous retirements of life, which fill the depths of the ocean with structures of endless variety and beauty ; and to observe such attention paid to their preservation, such means of defence given them against external injuries, such capacities bestowed on them of obtaining food and nourishment, that they live in the immoveable abodes in vigour, health, and plenty, until old age comes on, and the springs of life decay ; when new generations of their offspring arise around them, and they become inclosed forever in their marble tombs.

The contemplation of these wonderful orders of life, while it raises in the soul the most delicate sensations, cannot fail to elevate our thoughts in admiration of that Universal Operator who formed all things. His diffusive energy pervades and animates the whole creation. The certainty of his omnipotence, the exhibitions of his wisdom, and the tokens of his goodness, are to a pious mind, the most cheering of all reflections. One who feels these impressions, sees HIM in every thing, and cannot admire the smallest and most remote of his works, without thinking of HIM.

The ideas of creative wisdom, disclosing its marvellous energies in these unseen regions of the deep, so far removed from the human eye, leaves such impressions of that universal influence, so apparently displayed, yet felt so incomprehensibly, as fills us with wonder and admiration. Indeed the whole economy of nature in the submarine regions opens a boundless scene of wonders that remain to be explored, and exhibits, in the most striking manner, the all-pervading influence and care of the great Creator, of whose wisdom not only is the earth full, but also the wide and deep sea, wherein are things creeping innumerable, both small and great animals.

[For the Monitor.]

INFLUENCE OF MAHOMETANISM.

HAD the Mahometan religion disseminated the poison of its principles among pagans only, there would be less to deplore in its ravages; but it has not been limited to pagans. It has cast a thicker gloom over countries where Christianity once flourished, and made that land where the light of the Gospel first shone, like the valley of death. In the vast empire, through which the Arabian impostor has spread the terror of his arms, is included the land of the prophets, where Christ and his apostles laboured and suffered. There the absurd doctrines of the Koran have supplanted a revelation from God, and converted the churches, which were consecrated to his worship, into Mahometan mosques, which no Christian dares enter on pain of death. It has profaned every thing that was sacred, and made these, once the finest portions of our globe, like the sands of Arabia. The desolating tide has swept away the labours of apostles and succeeding disciples of Christ, till scarcely a vestige of their holy religion remains.

Christian philanthropy has surveyed this vast empire of darkness, and has commiserated the sufferings of more than ninety millions of the human family, loaded with the chains of despotism; but while it has been moved with compassion for the slaves of this execrable delusion, it has shrunk back from any attempt to extend to them the blessings of Christianity.

It has looked towards the pilgrim as he wandered to the shrine of his prophet, and would have directed him to the cross of Calvary; but for ages it has despaired of success in this benevolent work. One generation after another has sunk into oblivion without the knowledge of the Saviour;—and, till lately, it was supposed that christian benevolence could not break the Mahometan powers, or send the Gospel to those whom it had enslaved. But such an opinion is now proved to be false. That power is already weakened; the benevolent work, which shall repair the ruins of the wide-spreading desolation, has commenced, and it will go on till all those

countries, which are now covered with Mahometan darkness, shall again be visited with the light of the Gospel. †

[For the Monitor.]

THE VALUE OF REVIVALS OF RELIGION.

As in the natural world there are seasons, when the warm rains and genial influences of the sun conspire to crown with abundance the labours of the husbandman; so in the moral there are seasons, when there is an unusual growth in christian graces, and an unusual number are turned unto the Lord.

Religion in these is the same as at other times. The means employed, the effects produced, and the standard by which these effects are tried, are the same. The only difference is in the degree, extent, and influence of religion. These, therefore, constitute the proper test of revivals.

First, the degree and extent.

The best Christian is compelled constantly to struggle with the remains of his corrupt propensities, which often entice him from the path of duty, and cause him to tarnish his profession. By the aid of divine grace his efforts are sometimes increased, and he makes unusual advances in holiness. But in revivals these unusual advances in holiness are made by Christians generally. Their knowledge of God, of themselves, and of duty, is rapidly increased. "Their exercises of faith, love, and humility, instead of being occasional, become frequent," and almost perpetual. Thus in a little time their piety acquires unusual "strength and stability;" and their example shines with a corresponding lustre.

Again, the conversion of one sinner is an event, the value of which as much transcends our feeble comprehension, as the destinies of eternity. But in revivals many are converted. As much is done for the salvation of souls in a few weeks, as is ordinarily done in many years.

Secondly, the influence of religion in revivals.

The influence of religion on society has always been salutary. But in revivals, this influence becomes so powerful, that a reformation, which all other causes failed to effect, is almost immediately produced. This has been strikingly illustrated in our colleges. During those seasons when God has poured out his spirit, there have been an unusual regularity, sobriety, and industry in those, who were not converted—and the tone of feeling excited in favour of morality has continued long to produce the same effects. But it is not in morals, that this influence is chiefly felt. It breaks down those barriers, which separate different sects of real Christians; so that they dwell together as children of the same family, and heirs of the same eternal portion. It greatly increases the efforts of Christians to extend the blessings of civilization and Christianity to heathen lands; while a large portion of the churches in our own land are supplied with faithful and successful ministers, who are themselves the fruit of revivals.

Whether, therefore, we regard the degree, extent, or influence of religion in revivals, we are compelled to acknowledge, that their value is immense. KAPH.

[For the Monitor.]

BIBLE CLASSES.

MR. EDITOR,

As considerable interest has of late been excited by the formation and instruction of Bible Classes, it may be interesting to your readers to learn what has been the result of the experiment; and especially as some account has been published in the Monitor, (Aug. No. 1823,) of the Class in Bridgewater, it may be pleasing to know the success with which it has been attended. If, therefore, you think the following account and remarks worthy of a place in your useful publication, they are at your disposal.

The evening of the 4th instant completed one year

since the formation of the Class, and the anniversary was observed with feelings of truly elevated joy. The number of constant attendants belonging to the Class, has been about fifty. Several others have attended occasionally. The parents and friends of the youth have also found it a meeting where they might attend with interest and profit. The Class has usually met once in two weeks, in two divisions, reciting one and two chapters at a time. In this way the whole of Matthew and Mark has been studied. In addition to this exercise, for the last four or five months, subjects of a theological nature have been proposed to the Class for their consideration and illustration, one subject or question being proposed at each meeting, to be answered at the next in writing. To these subjects many of the Class have given their attention, and, in their answers, have exhibited an interest and a knowledge, which is not only commendable, but truly indicative of the benefit and improvement which have accrued to them from the study of the Holy Scriptures. These questions, which relate to doctrine, Christian experience, and practice, are calculated to put the youth upon thinking for themselves, cause them to search the Scriptures, and serve to try their powers of mind in the useful exercise of composition; and being read publicly, together with their answers, they form the theme of such remarks and observations as will make a deep impression, and be long remembered, because they come home to the feelings and business about which they are engaged.

The study of the Scriptures also has been found highly pleasing and useful. Instead of losing any of the attention which is often excited by the novelty of a thing, it is found at the close of a year, that the subject is attended with a deeper interest and ardour. Though, like every other good purpose, the Bible Class was at first regarded with indifference by some, with suspicion or supercilious disdain by others, yet I believe it is now universally approved as an excellent method of imparting and acquiring religious knowledge, by all the sincere followers of Christ, who have been made acquainted with its design and success.

With the auspicious commencement, and the success which attended this Bible Class for a time, the public are already acquainted. And it may be here added, that there is to the present time no less reason to bless God for the goodness and mercy with which he has crowned these efforts to serve him. When we look at the wonderful change that has been made in this society, and especially among the members of the Bible Class, we are compelled to say, "What hath God wrought!" Of the *fifty* constant attendants, only *five* were members of any church at the beginning; now *twenty nine* are professors of the religion of Jesus Christ, and about *forty*, in the judgment of charity, are hopefully pious. Thus, too, now, instead of finding our youth assembled in groups for worldly pleasure and amusements, or standing at the toilet, and preparing for the next scene of folly, we can find them assembled for the purpose of seeking mutual instruction from the Bible; or, if they have retired, we can believe it is for private meditation, or secret prayer and communion with their God. The character and external appearance of our families and society are certainly changed, and it is acknowledged by the friends of sobriety and religion, that they are changed for the better.

I cannot close this article without expressing my full belief in the utility of a Bible Class. It must be considered as one of the easiest and happiest methods of imparting instruction of a religious nature, and of training up the rising generation in the ways of knowledge and virtue that can be employed. When the simplicity and benefit of the design are considered, our old people pertinently ask, "Why was not this plan adopted before, when we were young?" and they speak truly, when they subjoin, "This will be the means of causing all to know the Lord from the least to the greatest." Happy, indeed, would it have been for us, had our fathers, long ago, adopted this method of religious instruction. But as it is, let us see to it now, that no means are lost, and no pains spared, to train up the youth in the way they should go. They are "the hopes of the future church." If they are suffered to grow up in ignorance of the Scrip-

tures, they will fall into some of the many errors which now abound, and our land will become a land of practical infidels. If due attention is given to them, and proper exertions are used, under the Divine blessing, we may hope to see the next generation far more distinguished for knowledge and piety than the present, and thus each succeeding generation will grow wiser and better, until the earth is filled with the knowledge of the Lord as the waters cover the sea. It is, therefore, most devoutly to be hoped, that no settled Minister of the Gospel will neglect the religious education of the youth under his charge, and that none of the youth will fail to attend upon all the means of Christian instruction with which they are favoured. In this way Pastors may hope to see their churches enlarged by the gathering in of the lambs of the flock, or, at least, they will have the satisfaction of having discharged their duty towards the most interesting and endearing part of their charge; and in this way, the youth may hope to become acquainted with the Holy Scriptures, with their own hearts, and the way of salvation through Jesus Christ, so that they may always be ready to give an answer to him who asks the reason of their hope, and, when passing through the trials of life, and the gloomy vale of death, they may lift up their eyes with peace and joy in expectation of the unspeakable glory about to be revealed.

EBENEZER GAY.

Bridgewater, March 13, 1824.

[For the Monitor.]

THE DISEASE.

MR. EDITOR,

ALTHOUGH I possess little knowledge in the medical line, I am induced from feelings of humanity to submit to your readers a brief account of a very prevalent and distressing disorder, hoping that some of them may discover, and communicate a method of treatment, which shall either destroy it, or counteract its baneful influence.

Some of the first symptoms discoverable, appear in the countenance. The eyes are somewhat swollen, have an inflammatory appearance, and look extremely dull and heavy. The whole countenance is often bloated and quite irritable. In the more advanced stages of the disease, a general stupor prevails, which is frequently followed by partial or total derangement; indeed, never after the first attack, does the patient seem *to be himself*. Vomiting is not uncommon; which, it is observed, affords temporary relief, but is no indication that there will not be a speedy relapse. In the paroxysms of the disease, which are frequent, the strength is almost entirely reduced, and the sensibility both of body and mind nearly extinct. The return of one of these paroxysms is foretold by a very *disagreeable* feeling in the *stomach*; which the patient is rarely if ever known to disclose, until it is too late to do any thing to prevent it. An excessive thirst, I had almost forgotten to mention, attends the diseased person, except at the height of some of those fits just mentioned.

This complaint not only impairs and destroys the bodily health, but it also enfeebles and shatters the mind to a high degree. Where it has taken a firm hold of the constitution, there has very rarely been an instance of recovery; so that we cannot certainly say but with the emendation of bodily health, the faculties of mind might gradually be restored. It has an influence to benumb the powers of mind, to change its relish for manly pursuits and noble objects, and produce an attachment to insignificant trifles and low-lived pleasures.

This disease does not commonly prove fatal *immediately*. Like the consumption, it is gradual and lingering, making slow but effectual inroads upon the constitution, it eventually terminates the earthly existence of the suffering victim. There are, however, not a few instances, in which its issue is much earlier than was anticipated—and indeed there are many cases, in which the death of the patient is *sudden*.

What is a little remarkable in this disorder is, that it most usually *consumes all the property* of the sick person, whether it is more or less. All sickness is expensive;

but most of all *this* robs the poor afflicted man of his substance—*this* reduces him to complete penury.

This complaint is peculiarly *obstinate*. Unlike most others, its progress is rarely or never arrested by any treatment whatever. It sets at defiance medical skill—frowns upon every anticipated remedy—but progresses with force irresistible, and presses the unhappy victim down to the grave. Associations of benevolent and humane individuals have been formed for the purpose of doing something to prevent the ravages, which it is continually making. They can discover no effectual remedy—they are doing but little to alleviate the pain, the distress, and the sorrow, which it occasions. Mr. Editor, something *must be done*. Should it increase, as it has for fifteen or twenty years past, I fear before another century is completed, but few will remain to relate the story of the dreadful calamities, that have befallen our country. Do any hesitate what this disease can be? Let them read its name,—INTEMPERANCE. T. P. J.

EXTRACT FROM AN ADDRESS DELIVERED BEFORE A SABBATH
SCHOOL IN L.***** N. H. OCTOBER, 1823.

I CLOSE these remarks with a few words to those, who have passed the season of childhood, and entered upon the interesting period of youth. And let me recommend to you, my young friends, a close attention to the Sacred Scriptures. They are profitable unto all. They will guide you in every duty—they will support you in every trial. And has the bible no charms for you? Is not that sacred book worthy of your attention? Are the words uttered by Jehovah himself, and written by his own finger, of no importance to you? Have the declarations of Him, "who spake as never man spake," no claims upon your regard? Shall the ephemeral productions of the day, shall the novel and romance be read with interest and delight, and that book, "which brings life and immortality to light" be neglected? I tremble for the youth, who pursues a course like this. Work

of fiction, however, I would not indiscriminately condemn. Those, which represent human life as it is, and christianity as it is, may be read with advantage. But such fictions are comparatively few. The generality of them are the effusions of a distempered, vitiated mind. They can please and deceive; but they can never correct and improve. They degrade virtue and dignify vice. It is true they sometimes speak in favour of virtue; but their virtue is not christian virtue. They may recommend religion; but it is not the religion of the Bible. They are in effect a libel upon the understanding, upon virtue, and upon religion. Beware of such fictions as you value your present and your future peace. "Avoid them, turn from them and pass away."—"Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word." Yes; go to the fountain of heavenly wisdom. Richly imbue your minds with a knowledge of the Scriptures. Take them for your guide. They will direct you in the way to obtain "the pearl of great price." And this treasure you must possess, or you must bid farewell to happiness. The world indeed has its pleasures; but they are transient pleasures. They can never satisfy the desires of an immortal mind. Let me appeal to your own experience. In the favoured season of youth, when comparatively free from the cares and trials of life, do you not have your desponding moments? Do not the pleasures of the world, like phantoms, flee from you? You look forward to the future; there is nothing upon which you can fasten your hope. You look back upon the past; it affords you no consolation. You consider the present; it is "an aching void." You turn away and "weep in secret places" Do you not then feel some inward longings after something more substantial than is found here. Oh then, break away from this enchanting, this deluding world. Fix your hope upon a better portion than earth can give. Hear the voice of Eternal Wisdom, which speaks to you in infinite kindness. "I love them that love me, and they that seek me early shall find me."

C. S.

[For the Monitor.]

OLD AGE COMPARED WITH YOUTH AND MIDDLE AGE.

FROM the fond associations of early life we may perhaps take less interest in turning our thoughts to that period, in which the world presents not so comely an aspect. But the consideration, that an untimely grave, only, can prevent the speedy approach of age, will attach our hearts to all that is interesting in this period.

When we consider the more active season of life has passed, we are at first, impressed with the thought, that, with its activity, most of its comforts must have departed. We see, that the eye becomes dim, the ear dull, and the limbs fail for want of strength. The fruit of the almond yields no sweets, and the spices have lost their flavor, and the streams of earthly comfort begin to be dried up. And it is not uncommon to hear those who are in the decline of life, when viewing the pleasures and activity of the young, exclaim, the pride and glory of our days have departed!

But every age has its joys and its sorrows. When one source of pleasure is taken away, others, new and unexpected, are presented, which support our spirits even under the infirmities which we suffer. When the world ceases to afford the aged its usual pleasures they may enjoy many of them in reflection. While the youth is robbed of half his enjoyment by his impatience and eager solicitude for better things to come, and the middle aged by his care and anxiety, the aged can, with composure, enjoy in reflection, the scenes through which they have passed, and, though the recollection of them should occasionally bring a wish or a sigh, there are associations, which remove the anxiety of again passing through them. They have in memory a compendium of the most interesting circumstances of life, by which they revive many pleasant emotions. The recollection of their seasons of adversity, when the dangers and sufferings are passed, afford them entertainment. They become so allied to the circumstances with which they were once familiar, that they can dwell upon them, whether prosperous or adverse, with a degree of pleas-

ure. Often does the heart of the aged father beat with emotions of youth while relating the incidents that occurred in early life.

But there is another manner, in which the aged seem to enjoy the world.—In the life of their children and young friends. These are their hope and their delight. They look with a smile on their sprightliness and activity; they watch and mark their progress; they impart to them their ablest counsels, and anticipate, with pleasure, their prosperity and success. In affection for them they live, and with them they leave their blessing and their title to the world. Thus they appear to enjoy life in all but action.

But this age, though not destitute of enjoyment, is an age of infirmity. This circumstance has sometimes spread a cloud of melancholy around those, who are reclining beneath its burden, and the thought, that the world could no more yield its former comforts, has at times, rendered them almost disconsolate. But few in the right possession of their minds, who have ever found solace in reflection, yield to despondency. We often see the youth and middle aged as dejected and unhappy. The aged resort to those consolations, that are fitted to cheer and animate, and which are their happy privilege. The loss of worldly comforts, and the pains and evils which they suffer, often drive them to those sources of eternal pleasure, in the enjoyment of which they forget their temporal calamities. If they have left the pleasures of the world behind, they have left with them many of its pains. Those cares which engrossed the mind in early life are now no more, and an opportunity is presented, for the peaceful enjoyment of thought and meditation.

Christianity casts a peculiar lustre on this period: While heathen nations have looked upon it with irreverence and contempt, and have endeavoured, with inhuman cruelty, to remove it from the term of their existence, the christian religion has given it an interest and a value. It opens to them an extensive range of thought and delightful contemplation. While the young and middle aged are taught, that in this alone is lasting

good, and the pleasure that never dies, their diversions and worldly employments steal away their time, and leave but a remnant for reflection. When the body is too enfeebled for active labor, the mind may complete its great and important work. Their activity and the gratifications of sense, seem to have departed, that they may enjoy a season for spiritual exercise, and for making ready for their departure.

This is an age of contemplation. When we sit down in the calm retreat of evening, after the noise and business of the day, or walk abroad in the sober twilight, or when the season arrives, in which nature around us bears the marks of decay, and all that a little while ago was gay and cheerful, is changing for the grave of winter, we are involuntarily led into a train of reflection. These are seasons which inspire meditation. But they are the emblems of that stage of life, which we are now contemplating. What thoughtfulness is inspired, when the evening of life draws around us and the frost of age marks us for the grave. If the emblems of mortality, which we see in the objects around us, touch our sensibilities, the consciousness of our own decline has deeper effect.

We can scarcely view those whose lives are far spent without referring to the hour of their dissolution. Consider the prospects of him, whose sun is nigh setting, who in looking forward can see but as through a glass darkly; a state, on the verge of which he stands, and in view of which description fails. Before him are scenes new and untried. Full of solemnity is the air he breathes. All around him is a scene of wonder. Himself the image of life worn out, and expecting, (how soon unknown,) to appear within the veil. But is the approach of this period to be dreaded? Will the youth sorrow at the thought of parting with his beauty, and his gay amusements? Will the men of middle life repine at the thought of being old? Are their pleasures more endearing? Does the seed time impart more joy and gladness than the harvest? When the pleasures of early life fail, desire vanishes with them. Pure and sublime are the pleasures of the aged, whose hopes are

full of immortality, who, in reflecting on past life, call to mind that hand unseen, which has supported them, and that Providence, which has directed their way. In each of these periods do we feel an interest? The wise will improve the present, and have respect unto their end.

L.

LITERARY NOTICES.

WE are happy in the opportunity of recommending to the perusal of every Christian and every Philanthropist whose eyes meet our pages, the able and eloquent appeals of Rev. Gardiner Spring, D. D. in behalf of the Holy Sabbath, of Rev. S. E. Dwight, in behalf of the Greeks, and the Rev. S. F. Dimmick against Intemperance. We intended to have given brief extracts from each of them, but our limits this month will preclude it. And, as the two latter are published here they can be obtained easily. We shall use a few paragraphs only, from the pen of Dr. Spring.

“Blot out the Sabbath, and you blot out the last beam of hope from the troubled and desponding heart. Blot out the Sabbath, and no longer will the salutary lessons of the Bible lead ungodly men to repentance and salvation. No longer will the silver clarion of the gospel proclaim liberty to the captives, and the opening of death's prison doors to those that are bound. No longer will the voice of supplication ascend from this ruined world, to draw from heaven the blessing now so munificently imparted by the hearer of prayer. No longer will the Spirit of truth and grace dwell among men, to dissipate their darkness and communicate that influence which makes the desert like Eden, and the wilderness like the garden of the Lord. No longer will the temples of the Most High allure the heavy laden sinner to the mercy-seat. No longer will the sacred thanksgivings of the church on earth, intermingling with the sweeter and purer harmony of the church in heaven, ascend as a sweet-smelling savour before the God of the spirits of all flesh. No longer will ordinances quicken or the soul be comforted—or grace be triumphant—or

the unnumbered heirs of sin and perdition be conducted in the path that terminates at God's right hand. No; blot out the Sabbath, and darkness will cover the earth, and gross darkness the people. Sin will reign, Satan will walk through the earth in all the frenzy of his long-wished-for usurpation, and death and hell will follow in his train. Blot out the Sabbath, and in one mighty crowd of pilgrims, this world's population would march quietly on to the gulf of remediless ruin.

“On the behalf of this holy day, therefore, and in the name of the God of heaven, I ask your example and your influence, fellow citizens, to redeem this day from the invasions of a profanation that must be attended with consequences affectingly serious. To you who are magistrates, and invested with civil authority, permit me respectfully to say—The ordinance of God and the voice of a free people have elevated you to posts of dignity and power, that you may be the sentinels of the public virtue. To you their eyes are directed to maintain the sacredness and diffuse the blessings of the holy Sabbath. The voice of the King of kings to you is, “Remember the Sabbath-day!” In your personal and official capacity never lose sight of its appointment and design. If, as our civil fathers, you would see your children rise up and call you blessed—if you would embalm your names in the remembrance of an elevated people, and transmit them with many a grateful sentiment to a distant futurity; be entreated to become the exemplary and fearless guardians of the Christian Sabbath. To you who are parents, allow me to say—On you also devolves the sacred charge of perpetuating and extending the divine influence of this holy day. Let your children be instructed in the obligations of the Sabbath, and governed to a conformity with its reasonable requisitions in early life. Even should the men of the existing generation become demoralized, there is a redeeming influence lodged within the bosom of every family, that may form a generation of another spirit, and preserve the city from increasing corruption. On you who are teachers, rests the same sacred responsibility. Let your schools be nurseries of morality and piety, as

well as of learning. To you, the community have a right to look for the influence of a moral restraint in qualifying the youth of our city for useful members of civil society. And may I venture a word to the individuals in private life, whom the God of heaven has destined to influence over their fellow men? Interpose that influence, fellow-citizens, in behalf of the sacred Sabbath. Let it be one of the great principles of your conduct, wherever and whatever you may be, to uphold the authority and plead the cause of this holy institution. To the youth, particularly, permit me to say—Let nothing tempt you to profane the Sabbath. No one external observance will exert a more powerful influence on your moral character than a strict regard to the Lord's day. You cannot become abandoned while you revere the Sabbath. You cannot become useless members of civil society so long as you regard the Sabbath. You cannot put yourself beyond the reach of hope and heaven so long as you sanctify the Sabbath.

QUESTIONS.

MR. EDITOR,

If you think it expedient, you will please to insert the following questions in the Monitor, that some of your correspondents may answer them.

1. What measures can be taken to enlarge the number of Bible Classes?
2. What improvements can be made in Sabbath-school instructions?
3. In cities, and in destitute places in the country, what is the best way to collect together families and neighbourhoods, and afford them the means of religious instruction and worship?
4. Is it expedient that any special efforts be made to promote christian fidelity, with each other?

Δοκιμαστής.

GETHSEMANE.

"Then cometh Jesus with them unto a place called Gethsémane." St. Matt. xxvi. 36.

Mysterious suff'rings! holy love!

Incomprehensible! yet true!

Here justice frown'd, here mercy bled,

Ah bled! each contrite soul, for you!

Can mortal tongue proclaim the praise,
The homage that is due his name ;
Who here his vital spirit pour'd ;
Nor hell itself could quench the flame.

Reason is dampt, and virtue dies,
All virtue when compar'd to this ;
That thus the Prince of Peace prepares,
For fallen man consummate bliss.

Eternity shall yield her time,
And never-dying souls expire ;
E'er love like this shall cease to feel,
The fervour of its holy fire !

View Calv'ry's mount, its crimson streams !
Hear you that voice, " My God ! my God !"
See love and sorrow's mingled course !
'Twas He alone the wine-press trod !

Angels, and earth, and seas adore,
Hush'd be the voice of sin and woe,
Th' Almighty suff'rer lives and reigns ;
Rivers of free salvation flow.

The ransom 's paid, the work is done,
" 'Tis finish'd," cry'd his dying breath ;
" The church is safe, Satan o'ercome,
" Nor one of *mine* shall taste of death.

" Because I live—they too shall live,
" And where I am—they too shall be,
" That they my glory may behold,
" The glory of the One in Three."

Now Calv'ry lifts its blushing head,
A monument to love divine ;
In Bethle'm's babe, and Israel's Friend,
The glories of the Godhead shine.

No more the Rose of Sharon droops
In gloomy gardens here below ;
Nor need the contrite soul to feel
The terrors of eternal woe.

Z. O.

TO CORRESPONDENTS.

O. P. H:—E—e:—H. S:—W. S. B:—Perdue 1 & 2:
—Y:—Phala; Xanthus:—E:—J. S:—A fragment:—Emil-
lius:—Philopaidos:—F:—Mertrem:—are received. Both
the valuable poetical articles from Henrietta will be in-
serted. The remainder of the Indian Tale will not be
published unless Arrowfoot supplies the second piece of
the series.